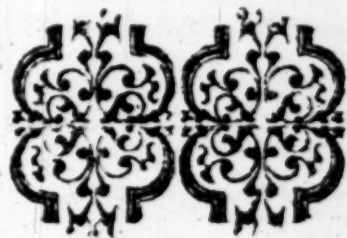


A
SERMON
PREACHED BE-
FORE KING CHARLES,
March 27. 1627. Being the
 Anniuersary of his MAIESTIES
 Inauguration :

BY
ISACC BARGRAVE, Doctor in
 Diuinity, Then Chaplaine to his MAIESTIE
 in Attendance: And DEANE of
 CANTERBURY:

BY
 His MAIESTIES speciall Command.



LONDON,
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ST. JOHN'S
BAPTIST CHURCH

WOMAN'S SOCIETY
OF THE CHURCH

OF THE CHURCH
OF THE CHURCH

OF THE CHURCH
OF THE CHURCH

Printed by John Rogers, for the Proprietors
at the Press of the Church of the Church



I. Sam. 15. vers. 23

Rebellion is as the sinne of Witch-craft, and stubbornnesse as the wickednesse of Idolatry.



V R all-wise God, who made Order the measure of his creation, placed man among the creatures here below, as the chiefe Administrator of order. Man was then *planted as a tree by the riuers of waters, Psal. 1. 3.* and, had hee growne on in the order wherein hee was planted, *his leafe had not withered, he had brought forth his fruit in his season, and whatsoeuer he had done, had prospered.* But alas ! disobedience and order could neuer long dwell together. The worme of pride had no sooner corrupted the roote of mankinde, but instantly this goodly tree lost both *leaves* and *fruit* too ; nay all the *stemmes* issuing from that corrupt *stocke*, haue euer since prooued naturally fitter for infernall fuell, then for the seruice of Gods Temple. Man in his corrupt nature, ioynes in this with the other creatures ; *non vult domari.* If the wind be stayed in his course, it will roote vp the strongest Oakes : if the water in her motion, shee will swell, and ouerswell the bankes. And though God himselfe be the Commander, yet rather then men will

want their will, they will summon a whole *βουλευτιον* against him, as in the 2. Psalm, *The Rulers taking counsell together, and the people imagining a vaine thing against the Lord, and against his Anointed, saying, Let vs breake their bonds asunder, and cast away their cords from vs.*

Thus doth wretched man, by endeavouring to cast off the lighter yoke of Gods Law, pull vpon himselfe an heauier : The law of his owne *lust* and *will*, walking on thorow the paths of wilfull disobedience, to vnauoidable destruction. To cure which swelling sore, as God holding his *Scepter* in heaven, labours by all the meanes both of his mercies and iudgements, to retract vs from that fatall way : so he establisheth *Scepters* on earth, as a ready meanes to helpe to reduce vs to the perfection of our first rule : making the duty of the *second* Table, a step to our duty of the *first*, subduing our will to the will of *man* on earth, that so he may the better subdue vs to his *owne* Will in heaven. First, as an inualluable blessing vpon a Land, God giues vs a *King*; and then as the power of that blessing, he prescribes *obedience* to our *King*. So that in reference to the God of order, as we should esteeme no day happier then this whereon God hath blest vs with a true *Successour* of his *Father*, a *iust* and *pious King* ; so can there be no *sacrifice* fitter for this happy Day, then the sacrifice of *obedience* both to God and to our *King*. The breach of which duty to *either* in their degree, being no lesse then *as the sin of Witchcraft, and as the wickednesse of Idolatry.*

As *faith* is the cleereſt glosse of the *Gospell*, so
obedience

obedience the best exposition of the *Law*, better then the best of *sacrifices*, the fat of *Lambes*, as in the former verse. Better, because the wickedest man aliue may offer *Sacrifice*; none can obey but the good. Nay, euen from good *Abraham*, God refused the *Sacrifice*, but accepted the *obedience*. Whereas on the contrary, *disobedience* to God and his *Deputies*, though it proceed from *weakenesse*, is a sinne. But if it swell to *stubbornnesse* and *rebellion*, it is a great sinne; great as *Idolatry*, which is the worst kinde of sinne; great as *Witch-craft* (which in blessed King JAMES his phrase) is the worst kinde of *Idolatry*.

Gen. 22. 12.

To the truth of which assertion, that I may leade you thorow the path of methode, I shall first view it generally and in *Thesi*, as it may concerne all men, *High and low, rich and poore, one with another*. Then particularly, and in *Hypothesi*, as it strikes at the *offendors* in this Chapter, *Saul* and his people. In the generall, we shall finde first in *positiuo*, that *rebellion* is both a sinne and the cause of all sinne: heare therefore and auoid it. Secondly, in *comparatiuo*, that it is the foulest of sinnes, euen as *Witchcraft* and *Idolatry*. Bee pleased to hearken, that you may hate it.

A subiect (I confesse) it is of such importance and authoritie, that none so fit as *Samuel* himselfe, to haue deliuered it. Fitter had it beene for me with *Aaron* to haue stood below among the people: but since with *Moses* I was summoned vp to the mount, I would not fall within the censure of mine owne text.

Now, to follow these steps as they are laid, and so

to make the passage more easie, first in *positiuo* wee will consider the *nature of rebellion* in generall.

It is a common rule in Diuinity, that in all the sonnes of decayed *Adam*, that whatsoeuer is most *naturall*, is to be suspected as most *sinfull*. Now, by nature wee are all as oxen vnpliable to the yoake.

Animam Regis quisq; portat: that which is the hope of the *Iewes* at the comming of their *Messiah*, *Euery mechanick would be a King, no man would be a Subiect*.

Man naturally hath such a will as cannot be subiect.

Rom. 8. 7.

Iudges 19. 22.

Ier. 31.

Psalme 12. 4.

Plautus
Pænul.

Numb. 16. 3.

We are all borne *the enemies of God*, and as the unruly sonnes of *Belial*. *Viri absq; iugo*, like an vntamed *heyfer* we are euer kicking against our Maker. *Multi in iesum, pauci in Dominum*; many will willingly heare of God as a *Sauour*, but if you propound him as a *Commander*, their answer is ready, *our tongues are our owne, who is Lord ouer vs?*

Thus it fares with God, and worse with his *Deputy*: *Est multis thesaurus in lingua situs, ut quæstui habeant male loqui melioribus*. Though the earth swallowed vp *Core* and his complices, yet too many of their generation remaine still: men, whose *purity* consists in *parity*, whose *conscience* in *disobedience*. *Wherefore shall any men lift themselves vp above the congregation of the Lord?* Well; whence this *fruite* proceedes the *roote* will demonstrate. Euen when God on the Mount had taken obedience for his *text*, then did the Diuell diuert his people to *Idolatrie* and *rebellion*. Euen when *Christ* was giuing *Iudas* the blessed bread of saluation, then did Satan perswade him to plot his *Sauours* destruction. Thus did both *Law* and *Gospell* beginne with *opposition* a
plaine

plaine argument, that it is the worke of the Diuell the Author of *rebellion*.

A truth, which will yet reflect far more cleerly, if you behold it in *Comparatio*, whether you compare *rebellion* with the contrary vertue *Obedience*, as in the verse before; or with the *parallell vices* in the text, *witchcraft* and *Idolatry*. First, by the rule of S. Gregory, *ex aduerso melius ostenditur*, the light will best appeare through the contrary vertue. Now, by the rule of contraries, as *Arist. Eth. 8.* sayes, *Primus actus virtutis opponitur maximo vitio, et minimus minimo*. If *obedience* be the best of vertues, then *rebellion* is the worst of sinnes.

Looke then first in the old *Law*, *Sacrifice* was the best in that: yet behold, *obedience* is better then *Sacrifice*. And the Adeps, the fat, was the best part of the *Sacrifice* (God alwaies reserued that for himselfe) yet see, *obedience* is better then the fat of Lambes. To offer many *Sacrifices* with the Papists, without *obedience*, is little other in their owne *Tostats* phrase then *studium nequitie*, a kind of deuotion by which a man takes much paines to offend God. *Sacrifice*? Alas, that was commanded as the meere *Schoole-master* to *obedience*. *Obedience* is good in it selfe, *Sacrifice* only in respect to the *Law* that commanded it. *Obedience* did that which all the legall *Sacrifices* could not doe, it ransomed vs from the power of the Diuell. In *Sacrifice*, beasts were killed; in *obedience*, the lusts of our owne flesh are mortified: to *Sacrifice* our beastly affections, must needs be much better then to offer beasts. As Faith is the best of the *Theologicall*, so *obedience* the chiefest of the *moral* vertues.

vertues : Nay Legall Iustice which is nothing else but the *obedience* of the whole Law, is *omnis virtus*, saith *Aristotle* : nay it excels, saith he, all other vertues, *quantum lucifer inter Astra*, as the morning Star excels all others in beauty. In a word, actiue obedience, saith one, is the *Father*, and passiue, the *Mother* of all vertue. And therefore if Christs example will mooue vs, *perdidit vitam, ne perderet obedientiam*, he chose rather to lose his life then his obedience.

Why, see then the issue of this first comparison ; if *obedience* to God and his Law, be not onely a vertue, but *omnis virtus*, all vertue : then rebellion to God and his Law is not only a sinne, but *omne vitium*, all sinne : so that take it generally, and to compare any sinne with it, is to compare a *part* with the whole.

Nor is this yet enough . The *holy Ghost* yet farther aggrauates it in my text, by a second comparison ; with the *parallell* sinnes, as well as with the *contrary* vertues. Rebellion causeth all sinne in *generall*, and is as great as the foulest sinnes in *particular*, even as *witchcraft* and *Idolatry*. Such is the monstrous nature of mans *disobedience*, that simple and positie notions cannot expresse it, it must be heightened by comparisons ; nor can euery comparative reach it : nothing can arriue at the top of mans sinne, but the sinne of man ; and no sinnes will parallell *rebellion*, but those of *witchcraft* or *Idolatry*.

In taking the height of which comparison, *Peter Martyr* and others conceiue, that *Samuel* here aynd not at the *equality* of the sinnes, but of the punishment : but to him that well eyes it, it will appeare plainly, that as the Prophet had spoken before of
the

the contrary vertue *obedience* it selfe, so here he ay-
med directly at the *sinne* it selfe; that *rebellion* was as
the wickednesse of *Idolatry*.

Now, *Witch-craft* being an high kinde of *Idolatry*,
I neede not compare them severally; the greater
implies the lesser. Nor are we to expect, the com-
parison should runne euen vpon all feet: It is not
comparatio equalitatis, *sed similitudinis*, tis a compa-
rison of *quality*, not of *equality*. But first, as all com-
paratiues should doe, these sinnes they meete in *uni-*
noco, they both communicate in the same *forme*;
they are both *primarily* sinnes against the *first* Table;
both haue the same *beginning* from *Infidelity*; both
the same *end*, the contempt of *Gods Ordinance*. The
Romish *Idolater* adores the true *God* with false wor-
ship: so doth he who worships *God* according to
the will of man. The *Witch*, hee makes the deuill his
God: little better doth he that makes his owne will
his *God*. *Idolatry*? why, tis the *highest* of sinnes, it be-
ing against *God*, not onely as he is a Law-giuer, so the
breach of the *second* table is against *God*: but a sinne
directly against *God* as he is *God*: And so doth the *Re-*
bell oppose him. The *Idolater* makes a plurality of
gods, and that includes a *nullity*; *Dicite plures, dicite*
nullum: and neere as good no *God*, as no *obedience* to
God. In the breach of the *Sabbath*, *Gods* honour is di-
minished; in *Idolatry* his essence is denied; In swearing
Gods name is *vilified*; in *Idolatry* tis annihilated. Di-
minishing, vilifying, denying, annihilating, all are
included in rebelling. In *Idolatry* they offer to *Idols*;
in *Witch-craft* they sacrifice to *devils*; yet behold,
rebellion a sinne comparatiue to *both*; nay, superlatiue
B about

about both, and the cause of both. For were there no *rebellion* against God and his *Law*, there could be neither *Witchcraft* nor *Idolatry*.

But if this generall *glosse* seeme yet too large, let vs now contract it in the particular, and consider the truth of this comparison in *Hypothesis*, the sinne here of *Saul* and of his *people*. Which being done, tis to be feared lest finding *Israel* in *rebellion*, we shall finde *our selues* likewise in *Israel*; both guilty of a prodigious sinne, like to that of *witchcraft* or *idolatry*.

Now, in *Sauls* offence cleerely characterd in this Chapter, two points are most remarkable. His foule *commission*, his false *submission*. The *first* is aggrauated by two cleere circumstances: The *worth* of the Gifts which God gaue him; the *unworthinesse* of his ends, for which he rebelled against him.

1.
1. Sam. 9. 2.

2.

3.

Bernard.

First, for his *person*; there was not a more comely among all the sonnes of *Israel*. Secondly, for his *place*; from the least Family, and the smallest Tribe, he was aduanced to be the *Head of the Tribes of Israel*. Thirdly, For his endowments; The *Spirit* of the *Lord* came extraordinarily vpon him, and hee prophesied. Thus much did God giue him, and therefore expected to receiue much from him. He did from him, he doth from vs. *Donorum promptus quidem Author, sed importunus exactor*. God requires his owne with *usury*, *Matth. 25. 27*. Where God performes mighty workes, hee lookes for effectuall *obedience*. Otherwise woe to *Israel* here, woe to *Chorazin*, woe to *Bethsaida*, it shall bee more tolerable for *Tyre* and *Sidon* then for you.

And here, O *English Israel*, let the staine of *Israels* vnthank-

vnthankfull *rebellion* mooue thee to ready *obedience*. The Lord hath exalted thee as the *King among the nations*. For temporall blessings, *hee hath hitherto made fast the barres of thy gates*. Whereas other more thankfull people, haue beene oppressed with bloody warre; *Peace* and the Princes of peace haue *flourished within our palaces*. Our *wiues* haue beene as the *fruitfull vine*, and our children as the *olive branches* about our table. The God of our gladnesse hath crowned the yeere with his goodnesse, and there hath beene no leading into captivity, no complaining in our streets. Nay, God with an higher hand, hath blest vs with all *spirituall and heavenly blessings*; hee hath giuen vs meanes to be good as well as safe; his Word most freely, which is his *power to Salvation*; the *Preachers* of his Word most abundantly, in number and knowledge, exceeding all other *reformed Churches*. Our Land, she is as a *mother in Israel*, a refuge to all the distressed members of *Christ* abroad: As a *Queene in a vesture of Gold wrought about with diuers colours*: here are the *seates of Iustice*; here the *Schools* of the *Prophets*; here the *Temples* of the liuing God; the *offer-tories* of our daily prayers and praises; the *exercise* whereof, (besides our priuate *Soliloquies*) we haue in euery *Parish Church* euery weeke thrice, in euery *Cathedrall* euery day thrice. Nay, so frequent are they in our great Cities, that euery houre of the day may bee spent in publike deuotion. Lastly, as the crowne of all; God, as vpon *this day*, hath giuen vs a carefull *Guardian* of all these blessings, who studies nothing more, then to make them as *secure* as they are *profitable*. Oh let vs take heede, that with these

Matth. 21. 43.

Israelites here, wee rebell not against so gracious a God, so bounteous a *Benefactor*. It hath euer beene a Practick *Maxime in Theology, Ingentia beneficia, ingentia vitia, ingentia supplicia*: Great benefits, answered with foule sinnes, and in fearefull iudgements. And if we, through disobedience, shall despise the riches of Gods grace vpon vs, what can remaine, but a *fearefull consummation of Iudgements* already begun, that as God rent here from *Saul* a temporall *Kingdome*, so according to our *Sauours* owne prophecy, he should take from vs a spirituall *Kingdome*, and conferre it vpon a people that will bring forth the fruits thereof.

The greatnesse of Gods blessings being abused, they prooued to *Israel* here the aggrauation both of their sinne and punishment. All which light the heauier vpon them, because they did it for such poore and vnworthy ends.

Verse 2, 3.

Lord! How streight a charge had God giuen them, concerning the *Amalekites*, though it bee against the law of Armes, that women and children, who cannot beare Armes, should be slaine? yet God, saith *Samuel*, *bade smite Amalek, slay both man and woman, infant and suckling, oxen and sheepe*. With how strong a reason was this commission backt? Remember how *Amalek* laid waite for *Israel*, in the way as they came vp from *Egypt*. Here is command backt with reason, but all notwithstanding, *Saul* and his people destroyed that only which was vile; but spared *Agag* the King and all that was good.

The conceiued motiues of which their disobedience, though many & courtly, are all, in comparison
to

to the reward of obedience, most poore and contemptible. Some thinke they did it for *conetousnesse* of the *spoyle*, and of *Agags ransome*; and so made *Mammon* their god, which is expresse *Idolatry*. Some coniecture, they spared the *fatlings of the cattell*, to feast after victory; and so they made their *belly their god*: and thats *Idolatry*. Some say they spared King *Agag*, that they might leade him as their vassall in triumph, after victory; and so they made their glory their god: and thats *Idolatry*. At the 15. *verse* it is alleadged, that they spared the *best of the cattell*, to sacrifice them vnto the *Lord*: and so they made Religion a *stalking horse* to rebellion; and thats the *knowne badge* of *Idolatry*. At the 24. *verse* *Saul* confesseth, that he did it for *feare* of the people, and so made popular *applause* his god. Now, to worship a monster with so many heads, is grosse *Idolatry*. *Iosephus* writes, he spared King *Agag*, because he was a comely and a beautifull Prince; and *Abulenſis*, that he did it out of *pitty*; fearing lest the tables being turn'd, and the dice new cast, it might one day proue his *owne* case. And such indeed are oft the turnes in humane affaires: as *England* by computation wonne *Normandy*, the same day fortie yeeres wherein *Normandy* ouercame *England*. Well, graunt which you will, or all these coniectures to be true: yet that *Saul* and his people, for such vnworthy ends as these, should reiect the Word of the *Lord*, and runne a *whoring after their owne inuentions*, what was all this, but the worst of *Idolatry*, *autolatry*, *Will-worship*, *Selfe-seruice*, *Sacrificing to their nets*? They made their *pitty*, their *glory*, their *belly*, their *Mammon*,

Phil. 3. 19.

Ephes. 5. 5.

Col. 2. 23.
Abacuc 1. 16.

their God, in *all* setting vp their owne *ends* and their owne *will*, aboue God and his *will*. And this is a lofty pitch of *Idolatri*.

Thus foule was *Sauls rebellion* in the *commission* of his fault; And if you looke with a true Christian eye, either vpon his false *excuse*, or his hypocriticall *repentance*; twill prooue rather *worse* then *better* in his *submission*: for whereas *obedience* should be no disputant, no *murmurer*, no framer of *excuses*; yet *Saul*, who would not be *obeying*, would be *excusing*, and that with a notorious falsity, saying, *I haue fulfilled the Commandement of the Lord*. Now, falsity is a foule fault in a *man*, much more in a *Magistrate*: yet an vntruth so palpable was here defended, that the very *bleating sheep* and *lowing oxen* confuted him. Yet still the sinne riseth higher: for as he excused his fault *falsly*, so he *repented* hypocritically. How hardly could *Samuel* bring him to acknowledge his sinne! and when he did it, twas a *Politicke designe*, all for vaine-glory onely; the aime of his ambition was, that the *Prophet would honour him before the Elders of his people*.

Thus did sinne thrust on sinne, as one waue drives another. And if by these degrees his rebellio clymd not high enough to reach the sinne of *Idolatri*, behold yet two steps more, by which it will arriue at the very top of it. First, it was a sinne of *knowledge*, not of *ignorance*: For he had a *precept* inioyned, *Goe smite Amalek*. He had a *reason* adioyned; *Remember that which Amaleck did, how he layed waite for Israel oft*. Why behold, *Abraham* obeyed God euen *ag ainst* reason; dispensing with all his deare and neere

verse 13.

verse 14.

verse 30.

verse 2.
verse 3.

neere affections: at Gods command, ready to kill his owne and onely sonne: yet see disobedient *Saul*! though he haue the *Lords* expresse warrant, backt with vnanswerable reason, will to the contrary, spare *Agag*, a stranger, an *Amalckite*, a profest enemy to God and his chosen *Israel*.

Secondly, which was the pitch of his iniquity; it was not a sin of knowledge only, but of stubbornnes; a sinne of the will; plaine rebellion; a wilfull desperate contumacy. Gods dearest children fall euery day by sinnes of infirmity; but they in their offences are passive, rather then active; they doe not that which they would, they doe that which they would not. Haue they but a willing minde? Why God accepts according to that a man hath. There is as great a difference betwixt stubbornne presumption and a slip of frailty, as betwixt murther and chance-medly. Saint Paul makes it the property of *Antichrist* himselfe to be arrogant, one whose will is his law; and his children, the children of disobedience, are stiled by the holy Ghost, The sons of *Belial*, the sons of perdition. *Deus est sua cuiq; cupido*. Of all Idolaters he is the most incorrigible, who makes his will his God. Euery sinne is so voluntary, that it were no sinne, if it were not voluntary. Sinnes of infirmity are especially said to bee committed against God the Father, whose especiall attribute is power; sinnes of ignorance against God the Sonne, whose especiall attribute is wisdom: but sinnes of malice are sinnes against God the holy Ghost, whose especiall attribute is loue. Tis ill to offend in the former; tis fearefull, with *Saul* and his people here, to offend in the latter kind. If therewere no wil,
faith

Rom. 7. 19.
2. Cor. 8. 12.

Math. 26. 39.

saith holy *Bernard*, there would be no *hell*. Not but that if our will be subiect to *Gods* will, it is in one respect the best of all the soules faculties; it being the faculty by which we enioy all other good things. Neuer sacrifice more acceptable to *God*, then that of *Christ* to his *Father*, *non quod ego volo: Not as I will, but as thou wilt*. Whereas on the contrary, nor *witchcraft* nor *Idolatry* could be more displeasing to *God* then *Sauls Rebellion*: inso much as *Gods Spirit* forsooke him, because he would not forsake his owne will. *Non obedire*, not to haue done the will of the *Lord*, this might haue beene only a sinne of *error* or *infirmity*: but *nolle obedire*, (as it is here in this *Text*) *rebelliously* to reiect his Word, & *resist* his *Spirit*, and not to be so much *as willing* to doe his will, such *stubbornnesse* and *contumacy* was as the *iniquity* of *witchcraft* and *Idolatry*.

So that now I am come to the very ayme of my *text*, and could wish I had no occasion to proceed: I would to *God* that *Saul* and his people were only guilty of this sinne: but I feare (too iustly) that I haue beene all this while but telling our owne tale, *mutato nomine de nobis fabula*. I professe in *verbo Sacerdotis*; that my conscience apprehends nothing so likely to prouoke yet *Gods* heauier Iudgements vpon this Land, then our wilfulnes and *disobedience*; our *stubbornnesse* and *contumacy*, first, against *God* in heauen: secondly, against his *Deputy* on earth. For the first; how often hath the *Lord* called vs by his Word? how often by his Iudgements? yet, at what easie rates haue we sold our obedience to our good *God*?

Though

Though *Cesar* permitted a man to breake his oath, yet hee would haue it done *for a kingdome*. *Silueſter* the ſecond, as *Platina* reported, gaue his ſoule to the diuell; but it was for a *Popedome*. Fearefull bargaines theſe! Alas, *What profits it a man to winne the whole world, and to loſe his owne ſoule?* Yet ſee! our contracts are more wickedly ridiculous: We wretched wormes will diſobey our *God*, for the leaſt intereſt of *gaine*; the leaſt *wantonneſſe* of the fleſh; the leaſt *punctilio* of honour; the leaſt *atome* of vanity; for very *vile* and *wretched things*, that vaniſh as ſmoake: and if wee compare them, either with the eternity of *God* in Heauen, or with the *incertainty* of our life on earth (*things that are, as if they were not at all*) yet, for their ſakes doe we become worſe then *Indas* himſelfe; for hee ſold *Chriſt* but once, and that for *thirtie pieces of ſiluer*; we daily ſell him thirty times; and that ſcarce for the price of *one* piece. We ſinne, becauſe we will ſinne; for euery trifſe, ſwearing by his precious wounds; abuſing his gracious bleſſings; being as bad as *Pilate* alſo, crucifying againe the *Lord Ieſus*, to giue life vnto *Barabbas* a murtherer; that is, vnto *our ſinfull will* that ſlayes our ſoules. That will and heart of ours, which we ſhould giue vp to *God*, our *luſt* hath it, or our *ambition*: either new Wine hath taken it away, or elſe *where our Treasuſe is, there is our heart alſo*. Would we but looke conſcienciouſly into our ſelues, we ſhould finde that there are two *willes* in man: the will of the *fleſh*, and the will of the *ſpirit*; the one from our *ſelues*, the other from *God*. If we will follow that only which is our *owne*,

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(the

Hofea 4.11.
Matth. 6.21.

(the will of the flesh) we are meere *Monothelites*, as bad as beasts themselves: but if wee submit the will of the *flesh*, to the will of the *spirit*; *Tunc erit vera pax hominis, quando & caro animo indice regitur, & animus Deo praeside gubernatur*. Then is there perfection of happinesse in the soule of man, when the flesh is govern'd by the *Spirit*, and the *Spirit* by *God*. At which Christian perfection if wee will ayme; when *God* commands, we must not spare to slay our *Agag*, to mortifie our neereft & dearest finnes. Nay, *Obedire est obaudire*: so to captivate our wils to *God*, that we must heare him not only against our *finnes*, but against our selves too: And that not only in *prosperity*, but in *aduersity* also: otherwise we shall be like a bow; which will bend in the belly only, but not in the backe. In a word, *Obedience to God is a Royall Sacrifice; The feare of the Lord, is the glory of the King*. Though Kings haue *ἐξουσίαν ἀρχαί*, the will of the subiects vnder them; yet *God* hath the will of *Kings* vnder him. Though *Kings* be *Gods* before men, yet, they are but *men* before *God*; though *Gods* on earth, yet, but *Gods* of earth; subiects to the *God* of Heauen. *God* raiseth one *King* by the death of another, to let vs know, that the liuing *King* depends vpon the liuing *God*: *Though yee are the children of the most high, yet, yee shall die like men*, *Psal. 82*. No foundation of a *King* so sure, as *obedience* to him that made him *King*. No Sacrifice so acceptable, as for the *King* to lay downe his will at *Gods* Altar. As nothing more hatefull in a subiect then *rebellion* to his *King*: So nothing more dangerous in a *King*, then

Psal. 5. 10.

then rebellion to God: but if the King trusts in the mercy of the Lord, he shall not slide. For he giueth deliuerance to Kings, and reskues *Dauid* his seruant from the hurtfull sword.

Psal. 21. 7.

Psal. 144. 10.

Nor doth the benefit of *Royall obedience* to God redound to the King alone; the King by his righteousness maintaines the Countrey. *Fælix Respub: in qua qui imperat, timet Deum*, saith *Iustin*; How long hath our owne happy experience demonstrated to vs, That the Piety of the King, is the preservation of the *Common-wealth*? Nor can we iustly forget the happinesse of this Day, wherein our owne soules know, that God hath enlarged vs the continuance of this vnuailewable blessing, a most Pious *Sonne*, succeeding a most Religious *Father*. Tis not with vs, where the King obeyes the *Iesuite*, the *Iesuite* his *Rector*, the *Rector* his *Generall*, his *Generall* the *Pope*, the *Pope* his owne *Traditions*, aboue the Oracles of God. The King resolves with *Dauid*, *I will hearken what the Lord God will say vnto mee*. To which end, how constant is He in his priuate, how frequent in His publick Deuotions? how reuerend in His gestures? how exemplary in His life? Yee cannot count that flattery; which our iust comfort, and which the duty of the Day calls for. If *Regis ad exemplum* be a good rule, can the Kingdome find out a better Master to teach the Atheist, Religion? the glutton, temperance? the drunkard, sobriety? the prophaner, sanctity? the lasciuious, chastity? the Idolater, Purity? Inso-much as would the subjects well learne their Kings lesson, we could not haue such cause to feare the

Prou. 29. 4.

Psal. 85. 8.

wrath of *God* in the prosecution of his iudgements vpon vs: since the *Obedience* and *Piety* of this *our holy Guardian* stands like the *good Angell*, like *Moses in the gap*, to diuert *Gods plagues* from vs. Oh, that therefore *His* example, and the consideration of our *owne* good, would mooue vs to expresse our thankfulness in our *obedience* to *God* first and chiefly!

Secondly, and by a true rule of *subordination* to *Gods Deputy* our *King*. To which we are not onely sweetly inuited by his *goodnes*, but vndenyably obliged by the rule of *Conscience*; for *Kings* are *Gods Christs on earth*, (as the *Psalmist* calls them,) They are neither from *Pope* nor people, as some would haue it; but hold in *Capite* immediately from *God*: *By me Kings raigne*. If with *Israel* thou reiectest *Samuel*, thou reiectest *God* himselfe. I know there is a generation, who thinke themselves bound by their holy profession, to quit subiects from their obedience; to authorise the deposition, nay, the murther of *Kings*; with *Pope Sixtus Quintus*, to iustify treasons and parricides, as *rare* and *memorable* Acts. *God* forbid any such *Zimries* or *Doegs* should lurke within the tents of our *Israel*. The *Gospell* cannot suffer vs to swell to this height of rebellion. Yet, that wee may not too much ouer-valew our selues, giue mee leaue to wish; I would there were none among vs, who place their *conscience* too much in their *will*; who are all for *faith* and the *first* table, nothing for *obedience* and the *second* table. I would there were none to tell vs, that to *obey* our *Prince*, is to *betray* our *country*; none, who stampe it as a maine brand vpon

Prouerbs 8.15.
1 Samuel 8.7.

upon the Clergy, That *they preach obedience*. Well, Christians, let it be more *practised*, I dare promise that it will be lesse *preached*. Whence we that preach it, haue our warrāt, I am sure: but in what Catechism these men learne their religion, I know not. From Rome they are ashamed to take it; from Consciencious *Caluin* they could not, who tells vs that the *performance of the second table is the true touch-stone of hypocrites*. Much lesse from Iudicious *Luther*, who profest in a point of *Canonick obedience*, *Mallet obedire, quàm miracula facere*: That he had rather obey, then doe miracles. And therefore these men, who will doe nothing without Text, might find Text enough for their obedience, not onely in my Text here, but in 1. *Peter* 2. Chapter, where they are enioyned *to obey for the Lords sake*: and for *conscience sake*, in the 13. to the *Romanes* 2. where *to disobey is damnation*. In the whole current of the old Testament, where we find that for mans *disobedience*, the pestilence hath deuoured them; Fire from heauen hath consumed them; The earth hath opened her mouth and swallowed them. *Filthy dreamers* (as holy *Iude* calls them) *who despise Dominion, and speake euill of Dignities, woe vnto them: for they haue perished in the gaine-saying of Core: Raging waves of the sea, foaming out their owne shame, to whom is reserued the blacknes of darkenes for euer.*

It was the speech of a man renowned for wisdom in our age, That if he were commanded to put forth to the sea in a ship that had neither mast nor tackling, he would doe it. And being asked what wisdom that were? replied, The wisdom must be

In Esay cap. 1.

Iude 8. 11, 13.

Prou. 24.3.

be in Him that hath power to command, not in him that conscience bindes to obey.

Heare yet a wiser then he. *My Sonne, feare God and the King, and meddle not with them who are giuen to change: for their calamity will rise suddainly, and who knowes the ruine of them?* To conclude; pretend these men what they will, *Sine obedientia quisq; infidelis esse conuincitur.* S. Gregory had no faith in their faith who profest against obedience. *Nemo humanam potestatem contemnit, nisi qui prius Diuinam contempsit.* No man hath learn'd to disobey his King, but he had learn'd before to disobey his God. Oh, let vs all therefore take heed, That while we flye from Idolatry, we runne not into Rebellion. Farre be it from vs to be found with Israel a disobedient and gain-saying people. But as God with one hand, hath as vpon this Day, deriued to vs an Inualewable blessing, a true Defender of the Faith, and Protector of the Gospel; a King resolved to pursue Amalek, who hath so often laid in waite for Israel: so let vs with another hand offer on the same Day, the best of Sacrifices, Obedience. Obedience to God, who hath blest vs with such a King: Obedience to our King, who is such an example of Obedience to God.

To conclude, Let vs pray for our selues, that wee may resist all sinne, especially presumptuous sinne, especially Rebellion, The sinne paralell to Witchcraft and Idolatry. And let vs pray for our King, that wee long and constantly obeying Him, and Hee long and constantly obeying God; may liue and prosper in the fauour of God, and the
long

*loue of his subiects; to the confusion of our mali-
cious aduersaries, and to the glory of the Gospel.
This graunt, O Thou eternall King of Kings,
God the Father, Sonne, and holy Ghost; to
whom eternall Trinity in Vnity; be all
Praise, Power, Glory, &c.
A M E N.*

F 7 N 7 S.



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